

THE
ILLUSTRIOUS WIFE:

Viz.

That Excellent Poem,
Sir THOMAS OVERBURIE'S WIFE

ILLUSTRATED
By **GILES OLDISWORTH**, Nephew
to the same Sir T. O.

Prov. 31. 12. She will do him good and not evil, all the daies of her life,

London Printed: Anno Dom. 1673.



W

Prov. 12. 4.

*A virtuous Woman is a Crown
unto her Husband.*



The Illustrious Wife.

(1)



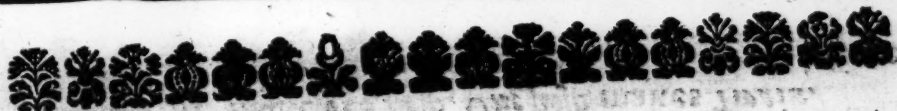
S in one Day and Night, all life we find ;
As more of either is the same again ;
So each Wife is a Brief of Woman-kind,
And doth, in little, full as much contain :
God form'd her so, that to her Husband she,
Like Eve, should be the world of Woman be.



The illustrious Wife.

(2)

So form'd he both, that neither power he gave
Use of them-selves, but by Exchange, to make :
Whence in their cheekes the Fair no pleasure have,
But by reflex of what thence others take :
Our lips in their own Kisse no Sweetness find ;
And both our Eyes are, t'ward our own Face, blind.
Thus



The illustrious Wife.

(3)

Thus God in Eve a perfect man begun ;
Till now, in vain much of him-self Man had :
In Adam God created only one ;
Eve and the World to come, in Eve he made.
We are two halves : While male from female straits,
Both barren are ; Joyn'd, both their like can raise.
At



The Illustrious Wife.

(4)

At first both *Sexes* were in *Man* combin'd;
 Within his *Body*, *Man* did *She-man* breed:
Adam was *Eve*, *Eve* Mother of *Mankind*;
Eve from *live-flesh*, *Man* did from *Dust*, proceed:
 One thus made *two*, *Marriage* unites again;
 'Two *Sexes* make *one flesh*, *One flesh* makes *Twain*.

Since



The Illustrious Wife.

(5)

Since *Man* did but the well-being of this life
 From *Woman* took; Since *Being*, *She* from *Him*;
 Since *God* at first created *Eve* a *Wife*,
 Since her *Sex* did, for *Adams* sake begin;
Marriage is *Womens* *Crown*: their *Being* then,
 Their now-*Perfection*, they receive from *Men*.

Marriage



The illustrious Wife.

(6)

Marriage; to all whose joyes two parties be;
 Whose joyes are doubled, being parted so;
 Wherein the bed of love is Chastitie;
 Whereby two Soules into one Body go;
 Which makes two, one, while They two living be,
 And, after death, one in their progenie.

God



The illustrious Wife.

(7)

God to each man a private Woman gave,
 That in that Center his Desires might stint;
 That he a Consort like Himself might have,
 And that on Her his like he might imprint:
 Double is womans use: part of her end
 Doth to this Age, part to the next, extend.

We

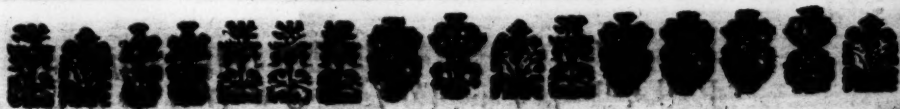


The Illustrious Wife.

(8)

We fill but *part of Time*, and can not die
Till we the world a *fresh supply* have lent :
Children are *Bodies* sole *Eternitie* :
Nature is *Gods*, *Art* is *Mans*, instrument ;
Now all *mans Art* no *living Thing* can make,
But herein *Men* in *Things of life* partake.

For

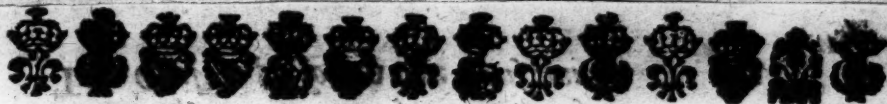


The Illustrious Wife.

(9)

For *wandering Lust* ; I know 'tis infinite ;
It still *begins*, and *adds not* more to more :
The *Guilt* is *everlasting* , the *Delight*
This instant doth not feel, of *that* before :
The *Tast* of it is onely in the *Sense* ;
The *Guilt* is *poison* in the *Conscience*.

Woman



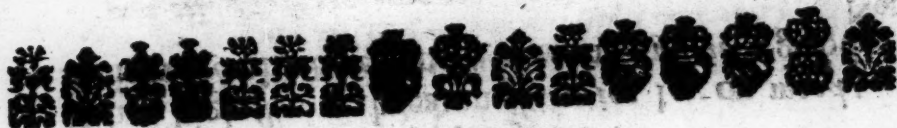
The *Illustrious* Wife.

(10)

Woman is not *lusts* bounds, but *Woman-kind* ;
One is *Loves* number; Who from that doth fall
 Hath lost his Hold, and no *new* rest shall find ;
Vice hath no *Mean*, but *not to be at all* :

A *Wife* is that *Enough* which *lust* can't find ;
 For *lust* is still with *want*, or *too much*, pin'd.

Bate



The *Illustrious* Wife.

(11)

Bate *lust* the *sin*, my share is even with *His* ;
 For *not to lust*, and *to enjoy*, is one :
 And (more or less past) equal *Not hing* is ;
 I still have *one* ; He *one at once*, alone :
 And, though the *Woman* be oft *varied*, He
 Is still the same without *varietie*.



The *Illustrious* Wife.

(12)

If in a *single* life we take no joy,
Marriage out *Lust* (as 'twere with *fewell* fire)
 Will, with a *Medicine* of the same, allay;
 And not forbid, but rectifie, *Desire*:
 When high flames threaten *chimnies*, lay on wood;
 This makes the *Fire*, and keeps the *Fabrick*, good.

Nor



The *Illustrious* Wife.

(13)

Nor doth my *Marriage* order *lust* alone;
 A *Second-selfe* may help me every way;
 And, 'gainst my failings, make me two for one:
 My self I cannot chuse, my *Wife* I may;
 And, in the choice of *Her*, it much doth lie,
 To mend My self in my posteritie.

Q



The *Illustrious* Wife.

(14)

O rather let me *love*, then *be in love* ;
So let me *chuse*, as *Wife* and *Friend* to find ;
Let me forget her *Sex*, when I approve ;
Beasts likeing dwells in *Sense*, but *Ours* in *Mind* :
Our *Soules* no *Sexes* have ; their *Love* is clean,
And (like *Souls*) pure ; *Wives*, in their *Souls*, are *Men*.
But



The *Illustrious* Wife.

(15)

But *Physick* for our *lust* their *Bodies* be ;
But *matter* fit to shew our love upon ;
But merely *shells* for out *Posteritie* :
Their *Souls* were given, lest *men* should be alone :
Without *Words* *Bodies* are no *companie* ;
And, but the *Souls* *interpreters*, *Words* be.

What



The Illustrious Wife.

(16)

What goodly *Frame* we see of *Flesh* and *Blood*,
 Their *Fashion* is, not *Weight* ; It is (I say)
 But their *Lay-part*, but *Well-digested food* ;
 'Tis but, 'twixt *Dust* and *Dust*, *Lifes middle-way* :
 Of no worth were the *Lump of Flesh* that's seen,
 Did it not entertain a *Soul* within.

All

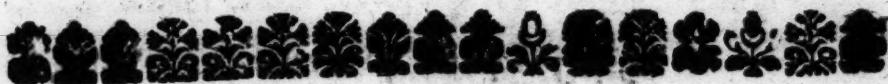


The Illustrious Wife.

(17)

All the *Externall Beantie* of my *Wife*
 Is but *skin-deep*, but to two *Senses* known ;
 Short even of *Pictures*, shorter liv'd then *life* ;
 Yet doth that *Love* survive which's built thereon :
 For our *Imagination* is so high,
 That *Bodies meet* can't true *love* satisfy.

All



The *Illustrious* Wife.

(18)

All *Shapes*, all *Colours*, are alike in *Night* ;
Nor doth our *Touch* distinguish *Foul*, or *Fair* ;
But our *observing Mind*, and *busie Sight* ;
These, but one week : By *mutual converse* are
Both made alike, which *differed* at first *view* ;
Nor can long *absence* first *dislikes* renew.

Nor

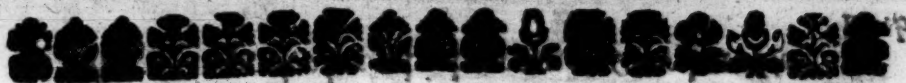


The *Illustrious* Wife.

(19)

Nor can those *Features* seated in her *Face*,
(More then through *self-deluding Fancies*) be
Of us enjoy'd in an *inferiour* place :
Nor, in *enjoying*, can those *Features* the
Her-self make *Ours* : Love, while it *rangeth*, errs ;
We doat on *looks* which are, not *Ours*, but *Hers*.

Birch



HOL. ROMAN. THE. ONE. DEAS. APPLIC. IN. AN. B. C. P. 2. C. A. 1. ?

The Illustrious Wife.

(20)

Birth less then **Beautie** shall my reason blind;
Her Birth comes to my **Children**, not to **Me** :
Let me (that **active Gentry**) **virtue** find,
Rather then (**passive Gentry**) **Ancestry** :
Alive in Her more worth one virtue is,
Then all the rest dead in her **Pedegrees**.

For



HOL. ROMAN. THE. ONE. DEAS. APPLIC. IN. AN. B. C. P. 2. C. A. 1. ?

The Illustrious Wife.

(21)

For high **Degrees** ; High rather be she plac'd
In gifts of **Nature**, then of **Policie** ;
Gentry is a good **Relique** of **Times** past ;
Yet love doth only **what is present** see.
Things were first made, then **Words** : She is the same
With, or without , this **Title**, or that **Name**.

B

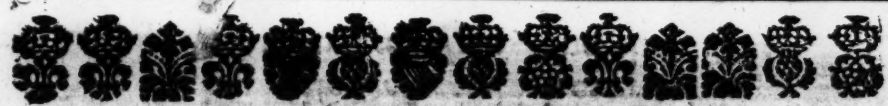
As



The illustrious Wife.

(22)

As for (the odds of *Sexes*) *Portion* ;
 Nor will I *shun* it, nor mine *Aim*, it make :
Bè th, *Beantie*, *Wealth*, are nothing worth alone ;
 All these I would for good *Additions* take,
 Not for good *Parts* : They two are ill combin'd,
 Whom *what they have*, not *what they are*, hath joynd.
 In



The illustrious Wife.

(23)

Instead of *these* , the Object of my love
 Shall *Virtue* be : When *these* with *Virtue* go,
 They (in themselves indifferent) *virtuous* prove ;
 What's good (like *fire*) turns all things to be so :
 Thine image in her soul, LORD ; let Me place
 My love upon, not *Adams* in her Face.

Good



The *Illustrions* Wife,

(24)

Good is a fairer *Attribute*, then *White* :
 This (the *Minds beantie*) keepes the other *sweet* :
 This is nor *born*, nor *mortall*, with the *light* ;
 Nor *gloss*, nor *painting*, can it counterfeit :
 Nor doth it raise *Desires* which ever tend
 At once, to their *perfection*, and their *End*.

I



The *Illustrions* Wife,

(25)

I, by a *Good*, a *Holy Wife* designe ;
 So *God* she cannot love, and not love *Me* ;
Mans law can onely *Words* and *Deedes* refine,
Gods law our *inward Thoughts* doth *Sanctifie* :
 Whence a *Maid* ravish'd more a *Virgin* is,
 Then that *Maid* which hath onely wish'd *amiss*.

Lust



The Illustrious Wife.

(26)

Lust onely by religion is withstood :

Lusts Object is with-out, its Strength within ;

Morality resists but in cold blood ;

Respect of Credit feareth Shame, not Sin :

But no place dark enough for such Offence,

She findes, that's watch'd by her own Conscience .

Now



The Illustrious Wife.

Now may I trust her Body with her Mind ;

Yea, here-upon secure, I nere shall rue

The pangs of Jealousie ; yet Love doth find

More pain to doubt, then know, she is Un-true :

For Patience is the Cure of Evils-known ;

But Doubt is still impatient, Doubt hath none.

Be



The *Illustrious* Wife.

The brags of Jealousie? As Good good men

As' pale-ashen cheeks? (128) When the

From this I find the good man's good

Be then that *Thought* once stirr'd, 't will never die;

Nor will my greif more mild by custom prove:

Untill her *new* life my *Fears* satisfie,

Th' *Anguish* is more or less, as is my *Love*:

This punishment to *Jealousie* is due,

That it may prove one *False*, can't prove one *True*.

Suspicion



The *Illustrious* Wife.

As this the cause of *Jealousie* is

Such punishment to (29) it is

Language which good men use

Suspicion may the *Will* of *Lust* restrain,

Goodness prevents from having such a will;

A *Wife* that's *Good* doth *Chast*, and *more*, contain;

Chastitie is but *Abstinence* from ill,

And is, though in a *Wife* that's *bad*, the best

Of *qualities*, in a *Good* *Wife* the least.

Prudence



The illustrious Wife.

(30)

Prudence must keep us *Chast*, not *Jealousie* :

Such *lawfull things* to be avoided are

As may the *cause of things unlawfull* be ;

Lust, ere it hurts, is best descri'd a far :

Lust is a *sin of two* ; He that is sure

Of *either person*, is of *both* secure.

Give



The illustrious Wife.

(31)

Give me, next *Good*, an *Understanding Wife* ;

By *Nature wise*, not *learned by much Art* :

Some *Knowledge* in her, will to all my life

More *Scope of Conversation* impart ;

Besides, *in-bred virtue* fortifie ;

They are most *firmly good*, who best know *way*.

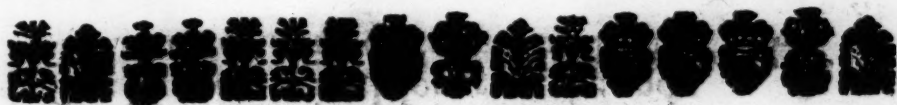


The Illustrious Wife.

(32)

A passive Understanding to conceive,
And judgment to discern, I wish to find :
Beyond these, all as hazardous I leave :
Learning and pregnant with, in Woman-kind
What they find malleable, that they make frail ;
And do not add more Ballast, but more sail.

Domestick.



The Illustrious Wife.

(33)

Domestick Charge doth best that Sex besit ;
Contiguous Business; so to fix the Mind,
That leisure space for Fancies not admit ;
Their leisure 'tis, corrupteth Woman-kind :
Else, being plac'd from many Vices free,
They had to Heaven a speedier way then we.

Books.

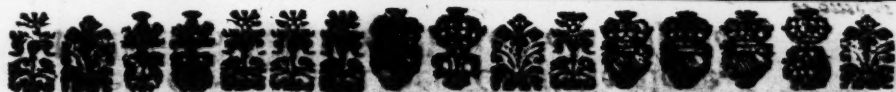


The Illustrious Wife.

(34)

*Bookes are a part of Mans prerogative ;
In formall Ink they Thoughts and Voices hold ;
That we to them our best spare houres may give ;
And make Time present travel that of old :
Our life from peiceth longer at the end ;
And Bookes our life do farther backward send.*

As



The Illustrious Wife.

(35)

*As Good and Knowing, let her be Discreet ;
This, to the others Substance, lustre brings ;
Discretion doth consider what is meet ,
Goodness but what is lawfull ; only Things,
Not Circumstances: Without this, even holy
Mens learning and witt are curious folly.*

To



The Illustrious Wife.

(36)

To keep their *Name*, since 'tis in others hands,
Needs *Discretion*: Their *Credit* is by farr
More frail then *Them*: On *likelihooods* it stands;
And hard to be disprove'd *Lusts* *slanders* are.
Their *Carrage*, not their *Chastitie* alone,
Must keep their *Name* chaste from *Suspicion*.

Womens



The Illustrious Wife.

(37)

Womens Behaviour is a surer *Barr*
Then is their *No*; *This* fairely doth *denie*,
Without *denying*; Hereby *fond men* are
Kept even from *Hope*: In part too *blam* is she,
Which hath (*without consent*) bin onely *tride*;
He comes too neer, that comes to be *denied*.

Now



The Illustrious Wife.

(38)

Now, since a *Woman* we to marrie are,
A *Soul* and *Body*, not a *Soul* alone ;
When *one* is *Good*, then be the *other Fair* :
Beautie is *Health* and *Beautie*, both in one.
Be she so *Fair*, that she most *Wives* contain;
So *Fair* that *change* can yeeld to *Me* no gain.

So



The Illustrious Wife.

(39)

So *Fair* at least let me *imagine* Her ;
That *Thought* to me is *Truth* : *Opinion*
Cannot in matter of *Opinion* err :
With *no eyes*, shall I see her, but *mine own* :
And, as my *heart* conceiveth Her to be,
Such is she to my *sight*, my *Touch*, and *Me*.

The



The Illustrious Wife.

(40)

The *Face* we may the *Seat* of *Beantie* call ;
In it a *Taste* of the whole *Bodie* lies ;
Nay, even a *Relish* of the *Mind* with-all :
And, of the *Face*, the life moves in the *Eyes* :
So like each other these *two Eyes* we see ,
That these *two Eyes*, two but in number, be.

Beantie



The Illustrious Wife.

(41)

Beantie, in decent *Shape* and *Colour*, lies ;
Colours the matter are, and *Shape* the *Soul* ;
The *Soul* doth from no *single part* arise,
But keeps a *just proportion* in the *whole* :
Such is the pure *spirituall* harmonic
Of every part united in the *Eye*.

Love

The Illustrious Wife.

(42)

Love is a kind of Superstition

Fearing that Idoll which it self hath fram'd;

Lust is a Fire, which rather from its own

Temper, then from its Object, is inflam'd:

Beantie is loves object; Woman, lusts, to gain;

Love, love requires; Lust, only to obtain.

No

The Illustrious Wife.

(43)

No circumstance doth Beantie beautifie

Like gracefull Fashion, native Comlines:

This even getts pardon for Deformitie:

Beget, Art cannot; but Art may redress:

When Nature had fix'd Beantie perfect made,

Something she left for Motion to adde.

But



The Illustrious Wife.

(44)

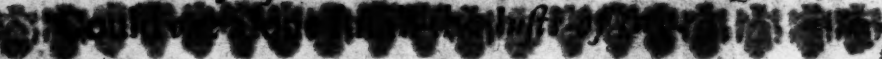
But let that *Motion* more to *Modestie*
Tend, then t' *Affurance*; *Modestie* doth set
The *Face* in her just *Form*, from *Passions* free :
'Tis both the *Minds*, and *Bodies Beautie*, met :
But *Modestie*, no *Virtue* can *Eye* see ;
This is the *Faces* onely *Chastitie*.



The Hostrious Wife

Where Goodness failes, there Modestie withstands :
Hence 'tis, that Women (though they weaker be,
And their Desires more strong, yet) in their hands
The Chastitie of Men doth often lie :

Of all fins, *lufs* would fins most *common* grow,



The Illustrious Wife.

(46)

All these good parts a perfect Woman make,
Add Love to me, they make a perfect Wife;
Without her love, her Beauty I did take
For (that of Pictures) dead; Love gives it life:

Till now her Beauty (like the Sun) did shine
But now all Love makes it only Shine.


And

The Illustrious Wife.

(47)

And of this love let Reason Father be,
And Passion Mother: Let it from the one,
Its Being take; from th' other, its Degree;
Self-love, which second loves are built upon,
Will make me, if not her, her love regard.
No man but favours his own worth toward.

As


 The Illustrious Wife:
 (48)
 As Good and Wise, so be she Fit for me;
 With me to will, and Not to will, the same:
 My Wife is mine adopted self; and She,
 As Me, so what I love, to love must frame:
 Since God to Men in Marriage Womankind
 Gives, we must submit to Men, not Men to Women.

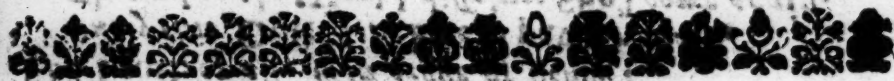
FINIS.

Sir



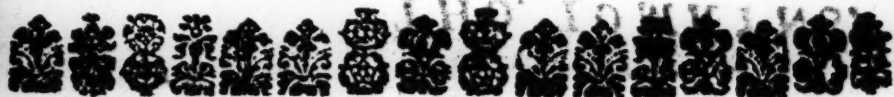
Sir Thomas Overburie his Epitaph
 written by Him-self.

THe Span of my daies measur'd, here I rest;
 That is, my Body; but my Soul, its Guest,
 Is hence ascended: Whither, neither Time,
 Nor Faith, nor Hope, but onely Love, can climbe:
 Where, being now enlightned, she doth know
 The Truth of all, men argue of below:
 Onely this Dust doth herein pawn remain,
 That, when the World dissolves, She'l come again.



G. O. to the Reader :

THe Husband, having well set down his Wife,
 Joynes his own *Epitaph* next under-neath:
To wit, Though Marriage be a double life,
That double life is plac'd next door to Death :
That is, To such as neither Flesh controul,
 Nor do, to their LORDS CHRIST, *esponse* their Soul:
 But *Graves* them-selves are made a *Marriage-bed,*
 To such as *die to sin,* and JESUS *wedd.*



Pro: { 19. 14.
 { 18. 22.

A prudent Wife is from the LORD: and whosoever
findeth her, obtaineth a favour from the LORD.

To him (in all his Dispensations) be glory
 forever and ever ascribed, Amen, Amen.

FINIS.

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THO. TOMKINS.